The
CHRISTIAN CENTURY

Published Weekly

What Is Disturbing The Disciples?

By Frederick W. Burnham

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An Editorial

Crisis in China

An Editorial

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In This Issue

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The CHRISTIAN CENTURY

May 17, 1944

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Calendar of Coming Events

May 17, 18. National Conference on the Ministry of the Church to Returning Service Men, Baltimore, Md.
May 21. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
May 21. Northern Baptist Youth and Camp Sunday.
May 21. Citizenship Day.
May 22-25. Annual Church Conference of Social Work, Cleveland, O.
May 22-27. National Conference of Social Work, Cleveland, O.
May 23-26. Northern Baptist Convention, Atlantic City.
May 25. General Assembly, Presbyterian Church in the United States, Montreat, N. C.
May 25. General Assembly, Presbyterian Church in the U. S. A., Chicago.
May 30. Memorial Day.
May 31. General Assembly, United Presbyterian Church, New Concord, O.
May 31-June 4. Midwest Synod, United Lutheran Church, Bloomfield, Neb.
June 1. Reformed Church in America, General Synod, Buck Hill Falls, Pa.
June 3-10. Presbyterian Work Conference, Labor Temple, New York.
June 4. World Y.M.C.A. Sunday.
June 5-8. United Lutheran Synod of New York, Albany.
June 5-9. Synod of Pennsylvania, Presbyterian Church in the U.S.A., Chambersburg.
June 5-July 14. Summer School, Andover Newton Theological School, Newton Centre, Mass.
June 6-15. Institute of International Relations, Friends University, Wichita, Kan.
June 7. Rhode Island Universalist Convention, Pawtucket.
June 7. Northwestern Jurisdictional Methodist Conference, Ocean City, N. J.
June 7-11. Church of the Brethren Annual Conference, Huntingdon, Pa.
June 7-11. Philadelphia and Baltimore Annual Conference, African Methodist Episcopal Zion Church, Philadelphia.
June 7-July 19. Lisle Fellowship, Eastern Unit, Lisle, N. Y.
June 9-16. Institute of International Relations, Reed College, Portland, Ore.
June 11. Methodist Student Day.
June 11-21. Institute of International Relations, Seattle, Wash.
June 12-16. Pennsylvania Presbyterian Synod, Chambersburg.
June 12-16. Missionary Conference, Wheaton College, Wheaton, Ill.
June 15-22. Institute of International Relations, Greensboro, N. C.
June 15-Aug. 13. Presbyterian Work Conference, Chestnut Ridge, W. Va.
June 16-21. Centennial, General Eldership, Churches of God, Penbrook, Pa.
June 17-24. Presbyterian Work Conference, Camp Gregory, Lake Cayuga, N. Y.
June 18-25. Tri-State Pilgrim Fellowship Summer Conference, Nauvoo, Ill.
June 18-28. Institute of International Relations, Mills College, Oakland, Calif.
June 19-28. Institute of International Relations, Drake University, Des Moines, Ia.
June 19-July 21. Inter-American Education Workshop, University of Denver, Denver, Col.
June 20-29. Institute of International Relations, Wellesley, Mass.
June 21-28. Congregational-Christian General Council, Grand Rapids, Mich.
June 21-27. Lakeland Young People's Summer Conference, Gurnee, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

NEARLY twenty-one months ago Mohandas K. Gandhi was imprisoned at Poona. At the same time thousands of leaders of the Indian National Congress party were rounded up in every part of the country and jailed. Last week Mr. Gandhi was released. It is estimated that 40,000 others are still held. Since Mr. Gandhi was seriously ill, the British authorities feared that if he died in detention he would live forever as a martyr to Indian freedom. Other Indian prisoners may be ill or may die in prison in complete obscurity. The number to which this has happened is unknown, since the name of only one—Mrs. Gandhi, who died a few months ago—has made the headlines. Such news of the aged mahatma's condition as is allowed to seep through the Indian censorship indicates that the government need have little worry concerning his use of his unconditional release. He is evidently greatly weakened. Even if he were able to resume activity in behalf of freedom he would have difficulty in finding leaders with whom to cooperate. Meanwhile the news of his freedom may serve to quiet the Indian people. His release may be due as much to their reaction to the invasion of Assam by a Japanese-Indian army as it is to the state of Gandhi's health. It raises the question as to why all the prisoners of imperialism in India, who are being held without trial and without having been charged with criminal action, should not also be freed.

Gandhi Free: Thousands Remain in Prison

Churches Plan for D-Day Prayers

FROM one city after another come reports of the plans being made to open churches for meditation and prayer on the day the invasion of western Europe is announced. Such a movement, so nearly spontaneous and nation-wide, shows how great is the sense of spiritual need with which the American people are approaching this ordeal. Bishop Henry St. George Tucker, president of the Federal Council of Churches, has issued a prayer which is suggested for use by all who seek the ministration of the churches on D-Day. After its initial petitions for those who will be engaged in the fighting, for those "who suffer pain or who wait in the agony of uncertainty," this prayer continues: "O righteous and omnipotent God, who, in their tragedies and conflicts, judgest the hearts of men and the purposes of nations, enter into this struggle with Thy transforming power, that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure because in it Thy will shall be done on earth as it is in heaven. Forgive us and cleanse us, as well as those who strive against us, that we may be fit instruments of Thy purposes." This is a truly noble and Christian prayer. We trust that it will be widely used. But how much more would be added to the individual petitions which will arise on D-Day if those praying had any firm assurance as to the ends for which the awful sacrifices of that day will be exacted.

Protestants Ask Only Equal Treatment

HEADS of the organizations of twenty-three denominations have united in an appeal to Selective Service to revise the recent ruling under which the supply of students for the Protestant ministry will be absolutely shut off after July 1, 1944, while the stream of candidates for the Roman Catholic priesthood will be unaffected. Their specific request is only for "the deferment of pre-professional students so as to permit students who have been officially recognized by their churches as candidates for the ministry, and who have been certified as accepted for admission to theological schools, to continue their college studies." Comment has already been made upon this emergency. (See editorials, April 26 and May 3.) The difficulty arises from the fact that Protestant students for the ministry usually take a straight college course before beginning their professional training, and before completing this college course they are taken by Selective Service, with no deferment to be granted after July 1 on the ground of their intentions or their acceptance for future admission by theological seminaries. The inequity arises from the fact that Roman Catholic students for the priest-

hood do not go to regular colleges but enter special training schools of college grade (or lower) and therefore get deferment as theological students. The remedy is simple. It is for Selective Service to do just what is suggested in the appeal—treat as theological students those students in college who have been accepted as candidates for the ministry and as future matriculants in the graduate seminaries. There is a well founded rumor that one theological seminary of high standing, fearing that this appeal will not receive favorable action, is planning a "college department," for which it is admirably equipped by borrowing the resources of an adjacent university, and that it may soon accept properly selected students who are prepared for college entrance, house them in its dormitory, direct their college studies along the standardized pre-theological lines, and thus make them both actually and technically "students in a theological seminary." Must Protestantism thus alter its whole system of training ministers in order to obtain equal treatment with Catholicism at the hands of the government?

Polish-American Priest Visits Stalin

NOTHING LESS than scandalous, in the eyes of the Roman Catholic hierarchy, was the visit of the Polish priest, Father Orlemanski of Springfield, Massachusetts, to Moscow, and the daily press has devoted far more space to the protests and disclaimers of Catholic spokesmen than to stories of the event or independent comment upon it. The spokesmen are right, of course, in declaring that Father Orlemanski represented only himself and not the church in his mission to Moscow, and that he has gone off the reservation entirely in collaborating with the arch-communist and announcing to the world the Soviet leader's benevolent intentions toward Poland and religion. It appears to have been a grievous breach of ecclesiastical discipline, and grievously must Orlemanski answer for it when he gets home. But the public is chiefly interested in Stalin's attitude as reported by the priest and as evidenced by the reception accorded to him. The reception was such as is seldom given at the Kremlin to a private citizen and never to a casual caller or to a news man without credentials. Whether the rosy picture of Stalin's friendliness to religion and his desire for "a strong, independent, democratic Poland" is true or not, it is obviously the picture that Stalin wanted to present to the world. As a matter of fact, there is no very convincing evidence that Father Orlemanski himself is so very keen about the establishment of all four of the freedoms in Poland, including freedom of religion. Perhaps inadvertently, perhaps assuming that Protestants would not notice, perhaps hoping that his church would forgive him if he brought home the assurance of future favors for it, the priest stressed Stalin's friendliness not to religion in general but to the Roman Catholic Church. "As to religion, the religion of our forefathers shall be the religion of the Polish people, and Marshal Stalin will not tolerate any transgression in this regard." Neither did Pilsudski. Religious liberty did not exist in Poland between the wars. Monsignor Ratti, who became Pius XI, spent several years in Poland as papal nuncio, beginning in 1918. When he was recalled to become archbishop of Milan and a cardinal, Benedict XV praised him because "by his wonderful tact and composure he was able to cement the union between church and state during the most hazardous moments." The Polish priest may have gone out of bounds in striking hands with Stalin, but he is right in line when he works for preferential treatment of the Catholic Church by the future government of Poland.

Would Write Interfaith Code Into Party Platforms

WATCH the movement now getting under way to persuade the approaching Republican and Democratic conventions to adopt the declaration on world peace made by Catholic, Protestant and Jewish leaders as the peace planks in their party platforms. The declaration, as our readers will recall, was issued last October by 144 leaders of these three religious communities. Its seven points call for (1) recognition of the sovereignty of God and the authority of the moral law; (2) recognition of the dignity of the individual and repudiation of all racial, religious or other discrimination; (3) collective security for all nations and concern for the progress of colonial peoples toward freedom; (4) respect for the rights of ethnic, religious and cultural minorities; (5) organization of international institutions to develop international law, guarantee the fulfillment of international obligations, limit armaments and adjudicate controversies; (6) international economic collaboration; (7) various domestic reforms. So far, the main drive to insert this historic document—historic because it represents the first major collaboration of the sort between the three religious groups—is coming from the Catholics. But it is picking up support in many quarters. Stranger things have happened in American politics than that such a church utterance should become the international program of both the parties in this critical year. But few more wholesome things could happen.

Fund to Be Raised for Negro Colleges

NO CLASS of educational institutions has done more with less than the colleges and seminaries for Negroes. Their administrators have become expert in stretching a dollar to its last limit of elasticity. The importance of their work in providing educated leadership for a people conspicuously in need of leaders of their own race is too obvious to require emphasis. Their own resources are meager and the help they have received, though sometimes generous, has been inadequate. Wartime conditions have hit these institutions harder than most. In view of all this, a national campaign has been organized to raise a fund of $1,500,000 to meet their most urgent needs. This has nothing to do with endowment. Twenty-seven institutions, including colleges and theological seminaries, are to receive these funds. Most of them are church-related or receive support from churches. The funds raised will be used for current expenditures. The sum mentioned

would be only a raindrop in the desert if only the income from it were to be expended. Endowments should come later, but that is another matter. The present effort is designed to carry the schools through the wartime emergency. It is a very modest sum for that purpose. The campaign has received approval in the highest official circles, and has the cooperation of a long list of white educators. The fund to be raised is spoken of as an "academic community chest for the benefit of Negroes." This is not quite accurate. It is for the maintenance of Negro institutions, but the benefit of the work they do extends far beyond the race. We must learn that no phase of any race problem is exclusively the problem of the race that seems to be immediately concerned. What is done to help the Negro colleges is for the benefit of everybody.

Would Place East Indians Under Quota Provisions

WHEN Congress lifted the racial bars against Chinese immigration and naturalization a few months ago, American Christians generally applauded a great act of justice. At the same time, however, they realized that this was only partial justice. Hundreds of millions of Asiatics remained in a special class held on purely racial grounds unfit for entrance into this country or citizenship here. It was even possible to interpret the effort to do racial justice to the Chinese as no more than a sop flung to an offended ally whose aid had suddenly grown indispensable to victory. As a further step toward racial justice, and as a denial of this cynical interpretation of the earlier act of Congress, Representative Cellar of New York has now introduced into the House of Representatives a bill (H. R. 4636) which would bring East Indians also under the quota provisions of the American immigration law and would make those thus admitted eligible for citizenship. It is estimated that this would open the doors to about 75 natives of India a year. Hearings on Mr. Cellar's bill are to be held soon. At these it is expected that church representatives will throw their full weight in its support. Certainly it is time that Americans ceased criticizing British failure to deal generously with India so long as this country continues to deny Indians the same quota status it affords to most of the other peoples of earth.

Patron Saint Wished On the WAC's

WITH no apparent invitation or desire on their part, a patron saint has been conferred on the WAC's, according to an article in the *Journal of the American Association of University Women.* The "special patron saint chosen for the WAC's"—the publication does not say by whom—is St. Genevieve of Paris. A proper medal has been prepared graphically representing certain episodes in the legend that has accumulated around the saint during the fifteen hundred years since her mundane activity. From a neutral source we learn that, at Attila's approach to Paris, about the year 450, Genevieve "assembled the matrons and consecrated virgins in one of the churches and exhorted them to avert, by prayer and fasting, the threatened calamity. The unexpected alteration of Attila's march toward Orleans, leaving Paris untouched, added still more to her reputation." Far be it from us to cast doubt upon the power of prayer in such an emergency or any other, but history is filled with incidents in which pious people prayed for deliverance from some imminent danger. Sometimes they were delivered, and sometimes not, proof and disproof of a causal connection between the petition and the event being equally impossible in either case. Hannibal's sparing of Rome when it lay helpless before him was an even more dramatic surprise than Attila's turning aside from Paris. In any case, what Genevieve did in that connection was very unlike what our admirable and energetic WAC's do. But later in her life Genevieve did, according to the legend, perform a notable and heroic service. When Clovis was besieging the city she made her way through the lines—down the river in a boat, it is said—and brought back food for the starving people. If we must have a patron saint for everything, she might better be assigned as the celestial sponsor for the movement to feed the children in the occupied countries. But a Quaker saint would be more appropriate for that.

The Chinese Crisis

CENSORSHIP so complete that it hides almost everything that is happening in China and in the military campaigns which are seeking to open new supply lines to China is giving the American public a totally unrealistic idea of the actual situation in the Far East. Actually, both the military and political state of affairs could not be much worse than it now is. Actually, China is in imminent danger of being knocked out of the war. Actually, the whole basis of Allied strategy—relief of China to provide the bases for the ultimate grand assault on Japan—is threatened with collapse. But the American people do not know this. They have no comprehension of the extent and imminence of the Chinese crisis.

Some of the private news services which circulate from Washington to selected lists of clients who pay high prices for "inside information," have begun to talk guardedly of growing concern in the national capital at China's condition. They know that the failure to open a supply line from India during the current campaign plus the advance of the Japanese armies westward to Loyang is having a disastrous effect on Chinese morale. The campaign from India is about to be flooded out for another six months by the annual monsoon. The present Japanese advance shows signs of not being simply another foray to destroy the growing rice crop—tragic as that would be in its consequences for China's undernourished people—but a genuine drive for Chungking with so much power behind it that the ill-equipped, munitions-starved Chinese armies may have no way of stopping it.

Thus the military situation has become so serious that there is acute fear in Allied official circles lest China's resistance to Japan be about to collapse. But the Chinese

crisis is more than military. It is political and moral. This internal crisis, concerning which only whispers have reached the American people hitherto, was brought fully into the open last week when *Life* published an eight-page report by Theodore H. White, the correspondent who has represented the Luce publications in Chungking for the past five years. Mr. White is an ardent friend of China and an equally ardent admirer of China's generalissimo-president, Chiang Kai-shek. But this report, written on his return to this country with his consequent escape from the Chungking censorship, is one of the most disturbing revelations of actual conditions in any of the countries at war that have reached the light. *Life* itself recognizes that it will so shock most Americans that it feels called on to accompany it with an editorial which is, in essence, a defense of its action in printing such candid revelations.

Mr. White opens his report by telling of the publication last year of a book by Chiang Kai-shek which heaps reproaches on the West and has sold more than a half-million copies in China. "Not a single foreign correspondent was allowed to cable out a direct quotation from this book until last month. No American or any other foreign publisher has been allowed to make a translation." The incident is declared typical of the operations of a censorship whose main purpose is to keep news of the true situation within "Free China" from reaching the outside world. Mr. White then goes on to describe the military deterioration brought to pass by the success of Japan's blockade, the moral deterioration produced by the corruption which is spreading everywhere through official and military circles in an effort to escape the effects of the fantastic inflation, and the political deterioration caused by the rapid recrudescence of the old split between the Kuomintang (the National party) and the Communists.

In the area governed by the Kuomintang, this careful observer insists, worse than the moral consequences of the mounting corruption is the fact that a regime holds power which is "regimenting conduct and freezing thought under the control of some of the hardest characters in national life. . . . Today the Nationalist party is dominated by a corrupt political clique that combines some of the worst features of Tammany Hall and the Spanish Inquisition." Mr. White sees almost no hope for China's internal future save in the character of Chiang Kai-shek. And he questions whether the policy the generalissimo is now following will make it possible for even him to rescue his government from internal moral decay and collapse.

Now it needs to be recognized that the Allies must bear a considerable part of the responsibility for any such tragic state of affairs inside China. Not only has their failure to break Japan's blockade left the Chinese armies without vital supplies, but they have apparently frittered away a large portion of what strength they had in India by dividing their efforts between a campaign to retake Singapore and General Stilwell's extremely limited expedition into north Burma. Instead of being helped by American entrance into the war, from a military point of view China is harder pressed today than she was before Pearl Harbor. The first thing that needs to be done to revive Chinese morale is to give proof in action that the Anglo-Americans are in dead earnest about relieving their hard-pressed Asiatic ally. Such a statement as Prime Minister Curtin of Australia gave out in London on May 7, holding that until Hitler is defeated only "a certain minimum effort must be maintained in the Pacific," will afford no help toward reviving China's faith.

But the Allies also need reassurances. They have a right to ask that what Mr. White calls the "state of intellectual terrorism" which now makes Chinese democrats afraid to discuss the major problems of their nation shall be ended. They have a right to ask that private graft in medical and military supplies shall be curbed. They have a right to ask that there shall be guarantees that, when Chiang Kai-shek's armies have been relieved and adequately equipped, this equipment will not be used to renew the internal war against the Chinese Communists. And they have a right to call for more assurance than has been so far given that, after the expulsion of the Japanese from China, the one-party dictatorship of the Kuomintang will be superseded by a democratic regime.

Two things therefore seem required in the Chinese crisis, and at once. Within China itself, there needs to be a housecleaning on the part of the Chiang Kai-shek government which will re-establish confidence among the Western nations that when they fight to relieve Chungking they are fighting to forward the cause of democracy in Asia. Outside China, there needs to be launched by the Allies a military and naval effort far surpassing that of the past, in which all the campaigns in the Pacific and Indian theater of war shall be coordinated into one integrated drive to get help to China. Neither of these efforts can be postponed much longer, for China's crisis, both internal and external, is right at hand.

How Far from Oxford?

THE MOST influential of the modern councils of Christianity was probably that held in Oxford in 1937. Meeting when the global conflagration had already broken into flame in Ethiopia, China and Spain, this world conference providentially prepared the churches for the great crisis into which they were shortly to plunge. The conception of the nature and function of the church which prevailed at Oxford spread from that center throughout the non-Roman world. For the Protestant ministry, at least, there can be little doubt that the ecumenical church henceforth attained a reality such as it had not previously known. As a result, during this war most of the pronouncements of the churches have exhibited a constancy of purpose which has heightened respect for their integrity.

There was always, of course, a question as to how deeply Protestant laymen were impressed with the ecumenical conceptions to which their ministers returned frequently and with more urgency after Oxford. Now this question is brought into sharp focus as a result of one of the actions taken by the General Conference of the Methodist Church. As reported on page 624 of this issue, the vote at Kansas City on the relation of the church to the state in time of

war revealed a wide disparity between the attitudes of ministers and laymen. While many extraneous issues became entangled in the discussion, the center of the argument never moved very far from the issue as to what the church is and what its function in human society should be. On this issue there was a notable difference between ministers and laymen, who were present in approximately equal numbers.

It was clear early in the discussions at the Methodist conference that a larger proportion of laymen than of ministers were ready to sacrifice the universality of the ecumenical church to national considerations. It is not surprising, to be sure, that a denomination as large as is the Methodist Church should be especially sensitive to the issues bound up in church-state relationships in time of war. The considerations which in other countries find expression through a national church are likely here to make their influence manifest in a body which is said to include within its membership and constituency one-seventh of the people in the country. But the striking thing about the long debate which preceded the vote at Kansas City was the complete inability of large numbers of the delegates to differentiate between the obligations of the church and of the state in a war crisis. Even when it was pointed out that the Methodist Church itself has branches in many countries, throwing Methodists into opposite camps in the present struggle, the lay majority insisted on identifying the mission of the church with the cause of the United States.

So far as the lay point of view was concerned, the same characteristic was evident when the discussion switched to the eternal quality of the ecumenical church. Repeatedly it was asserted that the message of the church goes beyond history, that the church must preach a timeless gospel, that it may not subordinate its high mission to the exigencies of a momentary crisis, however great. But as often as this point was raised, it was said that the very existence of the church is dependent upon a military victory, that the church and Christianity itself are confronted by the same foes as those with which the nation is contending and that their fate thus hangs on the outcome of the test of armed strength. The argument that the church had repented bitterly after the First World War from its too complete identification with the state and that another such repentance would lack the persuasiveness of the first fell on deaf ears. For these laymen, the church must fight again.

The General Conference of the Methodist Church therefore raises a question as to how deeply the insights of Oxford have permeated the thinking of the churches. Will another Oxford be possible within the lifetime of the present generation if, when the Christian community is tested in the hot crucible of war, the timelessness and universality of the ecumenical church melts down and leaves only temporal and nationalistic slag? The answer to that question apparently lies largely in the minds and hearts of Protestant laymen. With a considerable number of the leading Protestant denominations holding meetings of their authoritative bodies during 1944, with the biennial assembly of the Federal Council of Churches of Christ coming at the end of the year, they are in position to write history swiftly and in large letters. For the sake of those who will read that history a decade or a generation from now and will judge the church by what they read, these laymen will be well advised to try once more to discover what Oxford meant when in quieter days it calmly surveyed the coming storm and declared that it had no fear as to the outcome if churchmen would "let the church be the church."

On Being Ambitious

EDITOR THE CHRISTIAN CENTURY:

SIR: If I were to say to a friend, "What a pity you have no ambition!" would he think that a tribute of praise or would he consider it an insult? You sagaciously reply, "It depends." Perhaps the question might be made clearer if we described to ourselves what a life without ambition would be like.

It might be that the man had no desire to win distinction for himself. He would not try for Phi Beta Kappa; a diploma was enough. On the golf links he would be quite happy if he remained a rabbit. If he became a business man he would not seek to improve his methods, but let things remain, and that not because of any desire to win distinction in other fields but because he had no longing for any distinction at all.

It *does* depend upon the things which he admires and seeks. Certainly it depends upon his estimate of himself. If he wants simply to push himself—never mind in what direction—then ambition is evil, "by which sin fell the angels." But what if the man *does* believe in the virtue of a cause and at the same time is conscious that if he has the opportunity, he has it in him to do for that cause what no one else can, and this being so he deliberately seeks position and office? Is that to be roundly condemned as an evil thing? Or may this very thing, ambition, in such a man be an alloy which is useful in saving him perhaps from the natural inertia which so easily tempts us?

The very word is in a sense non-committal. I can remember once in boyhood seeing a man with a famous name canvassing electors in a poor street in my home town. How affable he was! How sympathetic! I was struck by the fact that, like the candidate at Entanswill, he kissed not one but several of the babies presented to him. In this way he went his round. (Latin *ambire,* hence "ambition.") This he did to win for himself a position, and the ambitious man, if he is true to his etymology, seeks the interest and suffrages of his fellows and knocks at many doors. But he need not climb many or any back stairs.

You must have had friends to whom you said, "How much you would have done if you had had more ambition!" Are you sure that such men were nobler beings because they did not seek distinction? A man may disguise from himself the fact that he is making the great refusal under the plea that he is not seeking honor or place.

The one safeguard of which I can think in this difficult and perilous business is to covet the more excellent gifts, and to be perfectly sure that we are not disguising a lust for domination under the garb and title of a zeal for the Kingdom of God.

Ever yours soberly,

QUINTUS QUIZ.

Fifth Article in the Series on 'What Is Disturbing the Churches?'

What Is Disturbing the Disciples?

By Frederick W. Burnham

SOMEONE has said that the business of the ministry is "to comfort the afflicted and afflict the comfortable." It need not be thought strange or tragic that the churches are disturbed in these days. It is a poor time for the churches to be taking things comfortably. It may be an altogether healthy sign if they are being disturbed.

I find that the Disciples of Christ are disturbed over the application of their own principles of religious liberty and unity. The religious movement which they represent arose from a background of Lockian philosophy and Covenant theology. The philosophy of John Locke cast the die of thought for the English-speaking people at the beginning of the nineteenth century. It conditioned their concepts of faith, knowledge and experience and of the possibility and method of divine revelation. The Covenant theology set the pattern for study of the Bible.

Out of this background arose the Disciples' "plea" for Christian unity. It emphasizes the right of private judgment, the liberty and autonomy of local congregations, the discarding of authoritative creeds and tests of fellowship. It leaves the individual free, responsible to God alone for his faith. The Disciples quote with approval the utterance of Meldenius, "In things essential unity, in things non-essential liberty, in all things charity." But when it comes to the application of these principles there are some who cannot quite tolerate in others the liberty which they claim for themselves, nor grant to other congregations that complete autonomy which they exercise in the management of their own local churches.

Open Membership

This back-pedaling on their principles manifests itself in several ways. For example, there is the matter of "open membership." By "open membership" is meant the practice of receiving other Christians (Methodists, Presbyterians and the like) into local congregations without rebaptizing those who were not previously baptized by immersion. This procedure is also called by some the "practice of Christian unity," because it recognizes the full Christian character of such persons and also recognizes that the churches from which they bring letters of commendation are true churches of Christ. It thus involves both the principle of Christian unity and the autonomy of the local congregation.

It is held that to demand the rebaptism of any Christian as a condition of his reception into a local church of the Disciples seems clearly to reflect upon his present full Christian status, and upon the Christian status of the church from which he comes. This, it is felt, the Disciples cannot do without denying their fundamental "plea" for Christian unity. It would place them in the position of merely another sect added to the sectarian order which they are historically dedicated to transcend.

The issue raised by this "practice of Christian unity" is disturbing the Disciples and has disturbed them for more than a generation. Notwithstanding the fact that an increasing number of churches follow this practice, there is a section of their communion which would take a drastic course with those who adopt it. They would like by some process to excommunicate such congregations and their ministers from all participation in the organized activities of the churches. There being no courts or other judicatories by which to try a minister or church for heresy, the attempt is made so to mobilize the opinion of the churches against those who adopt the practice as to result in virtual excommunication. This attempt finds its encouragement in one of the Disciples newspapers. But the number of churches now practicing "open membership" is so large that if the attempt should succeed it would threaten a radical rupture of the fellowship.

Congregational Autonomy

The strong emphasis which the Disciples have made upon the autonomy of the local congregation is being revived as providing a solution of this problem. There is a growing conviction that the question is one for each congregation to decide for itself. In this conviction the great body of the churches, including many which have not adopted the practice, agree. They hold that the unity of the "brotherhood" is paramount, and believe that in the free and unconstrained discussion of this as of other questions the soundness of the Disciples' fundamental principle of liberty and unity can best find proof and expression.

A vigorous section of the fellowship, however, is not so convinced. Their opposition goes to the length of withdrawing both financial and moral support from the general missionary, benevolent and educational organizations, on the ground either that these agencies support missionaries who are favorable to "open membership" or that they receive contributions from congregations which favor that practice. The cry is raised that missionary societies and their boards, notwithstanding the fact that they have been set up in democratic fashion, and though their affairs are managed by men and women elected in conventions open to all Disciples, nevertheless constitute a dangerous ecclesiasticism from which the simon-pure are warned to withhold their support.

Independency Versus Cooperation

As an alternative, it is proposed and advocated that the support hitherto given to these regular agencies be given to so-called "independent" agencies created by self-appointed leaders. The first effect of this movement, insofar as it succeeds, is to destroy any connectional responsibility of the churches for the control of their missionary work, thus leaving the congregations subject to appeals by "in-

dependent" spirits on whose responsibility or irresponsibility they will have no adequate check. Such a procedure could not, of course, long be tolerated even by those who now advocate it. Its ultimate development therefore would be the formation of state-wide and nation-wide organizations of these independent agencies, in competition with those long and democratically established.

Cleavage Threatened

In attempting to quit a system which is stigmatized as a dangerous "ecclesiasticism" the dissident churches would have formed a new "ecclesiasticism" as "dangerous" as the one which they are now attacking. And the inevitable outcome of such competing organizations would be a definite cleavage of the Disciples' communion into two or more distinct bodies. Whether any purpose so sinister as this consciously actuates the leaders of "independency," including its newspaper champion, one cannot say. For myself, I cannot believe that it does.

The major contention of these earnest and conscientious brethren is that those among us who have adopted the more generous and, as they believe, the more Christian view of "the practice of Christian unity" are the cause of all our trouble. It is charged that they have departed from "the faith once for all delivered to the saints," and that if only these "troublers" would "repent and do the first works" all would be well. But if they will not repent, the fellowship of the faithful should be withdrawn from them. Then the "Restoration Movement" would once more be on the highroad to "taking the world for Christ." The irony of a movement for the unity of the church splitting (for the second time) on the rock of its own principles is lost on those who imagine that their particular branch of such a division could represent the only true church of Christ.

Two Views Stated

A minister whom the present writer holds in high esteem as a friend and faithful pastor has recently written an article in one of the church papers in which he says:

> This movement [the Disciples of Christ], beginning on American soil, grew rapidly. It came to be designated as "The Restoration" and the plea was for the unity of all believers in Christ; the plan was the restoration of the church of the New Testament; and the purpose was the evangelization of the world. . . . So long as the preachers, the teachers and the churches held to that plea, plan and purpose we were united, were strong and made headway. But gradually, through the years, men arose here and there in our groups who began to apostatize from that New Testament position; not that they found new light from the New Testament on problems arising but, fraternizing with denominational bodies, they lost their vision, and in the desire to be broad-minded and to have closer fellowship with all believers in Christ, they gradually began to slip away from those things for which we first contended and which had contributed to our growth in the early years of our history.

This is a clear statement of the issue as seen from the point of view of a section of the Disciples. It is not my purpose here to argue that issue pro or con, although it must be observed that new light did break forth from the Scriptures when they were restudied in their historic setting. I am merely recounting the fact that the Disciples are disturbed over the interpretation of their own plea for liberty with unity. In the same issue of the journal in which the above-mentioned article appears, an editorial reflects the tension in these words:

> It would be well for those Disciples who assert that they have the only plan for unity in Christ, to consider that in more than one hundred years of our history we have not participated in a single union nor healed one division in the body of Christ. We have proclaimed our purpose to restore the primitive church, which means, as Alexander Campbell expressed it: "To bring the societies of Christians up to the New Testament is first to bring the Disciples individually and collectively to walk in the faith, and in the commandments of the Lord and Savior, as presented in that blessed volume, and this is to restore the ancient order of things." Yet Disciples of Christ must penitently confess that in spirituality, in Christlikeness, in liberality, in good works, in zeal for the establishment of Christ's Kingdom in all the earth, we are not superior to others.

That is the statement of a moderate, middle-of-the-road editor who has neither practiced "open membership" nor declined to maintain fellowship with his brethren who do.

Competitive Publishing Interests

But the matters which have disturbed the Disciples and still disturb them are not just matters of church practice and differences over purely doctrinal or religious issues. As in most human dissensions, certain vested interests complicate the situation. In the case of the Disciples, the doctrinal issues are more or less associated with competitive interests of their church journals and publishing houses. These institutions seem at times to thrive on controversial disturbances which threaten division. A writer more cynical than myself might even argue that they both create issues and prolong them in the interest of their vested enterprises. Lacking any adequate representative system in which issues could be discussed and dealt with in a democratic and responsible manner, the Disciples' churches have afforded a fertile field for competitive journalism to exercise an unusual degree of power. I would not say that this journalistic competition has been wholly bad, but it certainly has aggravated disturbance where it has not actually created it.

It was thought at one time that the establishing of a publishing house on a non-private-profit basis would ameliorate the situation. With this end in view, a wealthy layman was persuaded to purchase one of the publishing plants and give it to the "brotherhood." But alas, this generous action on his part only increased the tension by accentuating the claim of the independent journal to speak for independency and orthodoxy against the policy of the "brotherhood house" which solicited patronage of the churches and Sunday schools on the ground that *its* profits were devoted to the various missionary and other agencies of the churches. This of course was a statement of fact, but it has not contributed to peace in the disturbed household of faith. Instead, it has played into the hands of the independent publishing house by stimulating it in self-preservation to adopt an even more ruthless policy designed to undercut the loyalty of the churches to their general organizations.

However, it is not my intention that this aspect should be emphasized unduly. It cannot be denied that there exists a genuine and conscientious divergence of view among Disciples as to the position which their history de-

termines for them in the present-day movements toward a united church. These views can be stated quite simply. One group insists that the cause to which the Disciples are committed is that of restoring a particular pattern of the church which is held to be clearly revealed in the New Testament. This pattern is conceived as a sort of blueprint, with plans and specifications providing the form and structure of an ecclesiastical society. The society so conceived is purely that of a local church. No provision, it is maintained, is made in the New Testament for any connectional system of local churches.

In antithesis to such a view the other group maintains that the New Testament contains no such rigid blueprint even for the local church, although it does indicate certain features which should belong to a local congregation. This view also insists that there was in the New Testament church a genuine connectionalism the spirit of which requires to be given organic form and was given organic form as the early church grew. This view goes back to Thomas Campbell, whose great irenicon for Christian unity marks the beginning of the Disciples movement. He held that "the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct."

This proposition emphasizes the divine character of the church, the importance of its unity, the sin of dividing it and the ethical character of its membership. It makes Christian faith and character the test of fellowship. That was the original ideal of the Campbellian movement. But later, when the "restoration" of the "ancient order of things" eclipsed the plea for unity by stressing an authoritative plan of church organization, and when the Disciples as a separate communion holding their own "plea, plan and purpose were united, were strong and made headway," the importance of Christian unity was negatived save as it was envisaged as a process of absorption.

A Historical Episode

At the General Convention in Topeka, Kansas, in October 1910, Dr. Peter Ainslie gave an address in which he pleaded for the Disciples to return to the position of Thomas Campbell and renew their overtures for Christian union. The address met with a hearty response. A Council on Christian Union was created, with Dr. Ainslie as president. He immediately began to confer with representatives of other denominations, particularly with the Episcopal Commission on Unity, a body which had been created on that same October day by the General Convention of the Episcopal Church meeting in Cincinnati, Ohio. At the Preliminary World Conference at Geneva, Switzerland, in 1920, leaders of each communion were asked to present the position of their communions on Christian unity. Dr. Ainslie spoke persuasively for the position of the Disciples. Before taking his seat, he was asked how these principles had worked in actual practice among the Disciples themselves. He had to admit, frankly, that the Disciples had already divided once, and were threatened with another division over organized missionary societies.

This episode has caused much heart-searching among thoughtful Disciples. How can a body of Christians plead for the unity of the church when they are unable to maintain unity among themselves? This question has compelled the Disciples to re-examine their own position with open mind and a disturbed conscience. Have their failures been due to their principles or to their spirit? The process of re-examination and of heart-searching is bound to be disturbing. But those among us who believe in the soundness and depth of the original insight and impulse out of which this movement for Christian unity arose cannot doubt that the issues which have beclouded and diverted it will be cleared away and that the Disciples of Christ will make to the unity of the church the contribution which is professed and cherished on all sides of present controversies as the only justification of their existence.

When the proposals of the ecumenical World Council of Churches, emanating from Oxford and Edinburgh in 1937, were submitted to the International Convention of Disciples of Christ they were promptly approved. This shows how genuine is the aspiration for Christian unity in the hearts of our people. What disturbs us is nothing less than our own historical ideal. We have difficulty in practicing it but we cannot forsake it.

VERSE

In Blossom Time

IN blossom time, can any say
That life is desolate and gray?
When cherry boughs are drifted snow,
When springtime couriers, singing, go
Through orchard lanes, which for a day
Are very heaven, who could lay
Upon the gods of far-away
One word of blame for fret or woe—
In blossom time?

What man could hate or envy know
When apple blossoms burst and blow?
When, free at last, the kindly May
Endeavors winter's debts to pay—
In blossom time?

THOMAS CURTIS CLARK.

Supplication

I DO NOT ask Thee straightway to appear,
But that my wall be down, my pathway clear,
The passions emptied that my heart have blocked,
My mind unguarded and my soul unlocked.

I do not ask one gem of Thy rich blood,
One petal from the tree of life in bud,
One drop of all Thy body's flowering balm,
But that I hold it, though it burn my palm.

I do not ask Thee to reveal Thy face
And all the darkness of the night displace,
But that mine eyes be equal to the day.
For this I pray. For this alone I pray.

EDITH LOVEJOY PIERCE.

Britain's New Imperialism

By Albert Viton

THE WAR has had as profound an effect upon the attitude of the British public toward the colonial problem as on the policies of the government, and Americans concerned with the issues facing the next peace conference will be guilty of a grievous error if they overlook the significance of the new forces at work in Britain. The British government, to put it bluntly, has not the slightest intention of relinquishing control over the vast and far-flung colonial empire. It has devised policies during the past three years which have reconciled a larger section of the British public to maintenance of the imperial system than at any time during the previous two or three decades. The end of the nineteenth century witnessed a revival of colonial interest after a period of cultural anti-imperialism; a similar reaction seems to have begun since 1940.

An examination of the British press is sufficient to show the extent of the new colonial interest. Since 1940 journals like the London *Times,* the *Economist,* the *Manchester Guardian* and the *Spectator* have probably devoted more space to discussion of colonial affairs than during the whole previous decade. Dozens of articles on social conditions in the colonies, education, agricultural modernization and industrialization, on European settlement and on problems of self-government have appeared during the past few years. Parliament, which before the war devoted only one full-dress debate a year to the vast colonial empire, has repeatedly discussed all phases of British colonial policy. Hardly a day has passed without there being a spate of questions on labor affairs, agriculture, civil liberty and other issues in the colonies addressed to the colonial secretary.

New Vigor in Colonial Office

Even the somnolent colonial office itself seems to have awakened from its slumber. Its prewar lethargy has passed away, and it has shown uncommon energy in dealing with economic affairs. Numerous commissions have been appointed to study social affairs in the colonies and to evolve new policies. A labor advisory committee, which contains two representatives of the Trade Union Congress, has been appointed to consider labor problems and to suggest colonial labor legislation. A social welfare committee has been established to review social service policies. Many impressive economic development committees, some of which are presided over by such illustrious statesmen as Lord Hailey and Lord Hankey, have been set up. A committee on education has recently come forward with a plan for abolishing illiteracy in the colonies within a score of years.

Highly significant is the change which has taken place in the attitude of liberal and labor organizations. "Progressive groups in Britain are moving away from the old rather barren 'anti-imperialism,' which called for 'political freedom' for the colonies," writes the secretary of the Fabian Colonial Bureau. Typical is the recent statement on colonial policy issued by the British Labor party. Immediate self-government for colonies has ceased to be part of Labor's political program; instead, emphasis is now placed on development of progressive social, economic and political policies.

Liberals Change Their Tune

Dozens of publications issued by liberal and labor groups now speak about Britain's "responsibility" for developing the resources, human and material, of the dependent areas. Few are the advocates of international mandatory control of colonial possessions or of any system which would diminish Britain's authority. Development of self-government still remains the ideal of colonial reformers, as it was in the nineteenth century; but self-government is to be developed under British tutelage, and always within the framework of the British commonwealth of nations.

In part the new imperialism is a reply to foreign, especially American, criticism of the empire and British colonial policies. More important perhaps are the social and economic changes which have taken place in Britain as a result of the war. Statesmen, industrialists and financiers have begun to regard the empire as a means for solving Britain's very serious economic problems. The colonial empire with its 65,000,000 inhabitants and its reserves of raw materials, the full extent of which yet remains to be explored, offers a potentially large market for British industry, which has lost valuable markets in Latin America and in the dominions, and a source of vital raw materials, payment for which need not be made in foreign currency. The colonies also offer ideal opportunities for reconstructing the magnificent empire of finance, from which Britain drew before the war an annual income of about a billion dollars.

Economic Benefits Foreseen

Realization of economic benefits to be derived from a more enlightened and more progressive colonial policy has spread rapidly during the past two years and has now become one of the dominant forces in Britain's highest economic and political strategy. Realistic economists are dazzled by the opportunities for employment for British university graduates, engineers, agricultural experts, teachers, medical men and social workers, and even skilled laborers, for investing British capital and exporting British machinery, which an intensive program of economic and social development, if broadly conceived, would provide.

British industry did not benefit very much from the colonial empire before the war, when the per capita foreign trade of the colonies amounted to only a few dollars a year. But a rise in the standard of colonial living would create vast new markets which could be protected for British industry through political control. That those markets will be protected has been openly acknowledged. Thus Britain's selfish interests, the prophets of the new colonial

policy have shown, are identical with the best interests of the colonies themselves—as they are, up to a certain point.

The influence of economic considerations on the new colonial policies should not be underestimated. Certain it is that their influence will grow and become more decisive in the years to come. Originally, however, other forces drove the British government to adopt the new course. During the last few years before the outbreak of war it became obvious that the nazi and Japanese imperialists were not the only threat to the continuation of the empire. Restlessness with the static reactionary policies of the colonial office spread in Britain, in the colonies and above all in many foreign countries, among which the United States figured prominently. There was a steady increase in the number of labor strikes in many colonies. Bloody riots took place in the West Indies, the Rhodesias and other territories. Political protest parties gained in power and influence even in such backward colonies as Malaya and Burma.

Criticism of the colonial office policies increased with the publication in 1939 of an official survey of nutrition in the colonies. The report opened the eyes of many to the poverty, misery and backwardness of the peoples of the British colonies. The survey revealed the existence of widespread and very serious undernourishment in some of the oldest British colonies, and the presence of diseases, some of which developed concomitantly with white rule, undermining the vitality of the native inhabitants. A large number of studies published in Britain and in the United States gave the lie to the tradition that the British are pre-eminent in colonial administration. In view of the dog-in-the-manger economic and social policies followed by the colonial office, it was not easy to justify Britain's right to monopolize vast areas possessing enormous agricultural and even industrial possibilities.

New Policy Launched

When war finally came British public opinion, although solidly united behind the government in the crusade against fascism, showed unmistakable signs of a sense of guilt over its imperialist aspects. Labor and Liberal critics in Parliament and outside demanded a new policy toward the colonies. Infinitely more serious were the effects of the taint of imperialism on public opinion in the United States. American isolationists, and even liberals, were not slow to point out that the war was basically one for empire, rather than for the noble ideals proclaimed by eloquent statesmen.

It became increasingly evident that, while little could be done to overcome the anti-British views of the radical isolationists, a change in colonial policies would go far toward appeasing American liberals, intellectuals and even conservative business men, who were much incensed over the uncompromising imperialist policies of the British government. By the summer of 1940 Britain herself was in desperate need of America's sympathies—the first step toward active support in the war. A generous gesture was needed to convince American public opinion that British imperialism is no longer what it was in the past; that the leopard has in truth changed his spots.

Thus it came about that in the summer of 1940 the British government announced the inauguration of a new era in the long history of imperialism. The new imperialism was to constitute a break from the laissez-faire policies followed in the past. His majesty's government formally promised in a White Paper that the ideal of trusteeship, so frequently proclaimed in the past, would at long last be made the basis of colonial administration. Measures to further education, to raise the standard of living, to introduce social services, to improve agriculture and to stimulate economic development would be taken. The shameful labor conditions which existed in nearly all colonies were to be ameliorated and successive colonial secretaries promised to develop as soon as practicable codes of labor legislation. Parliament enacted a bill which authorized the government to make grants-in-aid to colonies for executing development schemes to the extent of five and a half million pounds a year, and instructions were sent to governors to formulate long-term plans for implementing these policies, even if action would have to wait for the conclusion of hostilities.

Turning Point in Colonial Policy?

Much valuable progress has been made. Work has begun on a number of social and economic development projects in various colonies. In the West Indies, where the Colonial Development Act has been implemented more extensively than in any other colony, a comptroller for development and welfare was appointed who has produced many valuable schemes for raising health and social standards. Trade union and labor legislation has been enacted in many colonies, and British trade union officials have been sent to some areas to direct trade union organization. The number of registered trade unions in the colonial empire increased from eleven in 1937 to three hundred. A beginning has been made toward increasing production of foodstuffs in many colonies. A number of special health surveys have been completed, and plans have been prepared in some territories for extensive anti-malarial and anti-tuberculosis work.

True, very little has been accomplished thus far beyond formulation of plans. Few development projects have actually been carried through, and only the barest beginning has been made in attacking the stupendous social and economic problems with which the British colonial empire bristles. Between July 1940 and July 1943 development projects costing only £4,500,000 were approved (instead of £16,500,000 as projected), and most of the money will be spent in future years. But certain it is that the new policy has quickened the somewhat troubled British conscience, and has reconciled many liberal and progressive groups to the official policy toward the colonial problem. It is indeed possible that we may look back a few years hence and see that 1940 marked a turning point in the history of British colonial policy.

Moment of Prayer

I PRAY that never may my dreams contract
To such dimensions that I reach with ease
The shelves whereon their sundry wares are stacked,
And fill as many pockets as I please.

ADELAIDE LOVE.

BOOKS

Government and the Moral Order

PUBLIC AND PRIVATE GOVERNMENT. *By Charles Edward Merriam. Yale University Press, $1.75.*

IN THESE five lectures, delivered at the University of Indiana a year ago, one of the wisest contemporary students of the science of government approaches from a fresh angle such vexed questions as the relation of power to politics, the conditions of efficient action in a democratic society, and the possibility of creating "an adequate and effective jural order of the world" without sacrifice of true national sovereignty. Just as "the struggle between absolute individualism and absolute collectivism is intellectually a sham battle," because these extreme alternatives have no objective existence, so there is no sharp cleavage between public and private interests and no absolute distinction, in practice, between public and private government. There are "zones of cooperation and cohesion in the common cause and on a common basis in many fields of human action." The individual exists within a complex of "private" social structures which guide and control him without legal or forcible compulsion.

The state itself is not an absolute. "Whatever the legal possibilities of eminent domain and the juristic jargon of omnipotence and irresistibility, the wise state does not wish to dominate everything. Government is a tool of the common good. The state is not a god." In this interplay of various controls, there is always a zone of uncertainty, a margin of safety, which keeps the system open, flexible and free. Projecting this pattern upon the larger screen of world affairs, one can envisage a more comprehensive structure which itself will not be an absolute power over the nations but will organize them, by consent, for the common good. "Sovereign states can exist and operate in the larger framework of a legal order of the world. Only in such a framework can they securely operate."

Cynics who think the modern world is degenerate, flouts the law of God and can never recover its moral sanity except by going back to Thomas Aquinas, may ponder these expressions from a realistic and tough-minded student of, and participant in, practical politics: "Systems of moral, religious, and social values serve more than ever as checks and balances against arbitrary political authority or other social authority. . . . Value systems are stronger now than ever before, and they constitute non-legal courts of appeal and centers of resistance against the arbitrariness of political authority. . . . In our time moral, religious and idealist values are more thoroughly established than ever before in the history of mankind. The contrary view is based upon mistaken observations regarding the value of varying institutional forms and theological tenets."

This is not a burst of either pious or romantic optimism, but an estimate based upon prolonged study of human nature and social institutions, and it lies at the very heart of the argument concerning the operations of local or national government and of any more inclusive structure. "Organization" can never function absolutely but must always act within the limits of the possible, and these limits are set, in large part, by moral and ideal considerations. Parliament has power to enact that all blue-eyed babies shall be killed. The law would be a valid law—but the babies wouldn't be killed. To know why this is true is to understand something very important about the fundamental nature of government. Such understanding will moderate both the hopes and the fears as to what may be accomplished by an international structure of government and the extent to which national sovereignties may be submerged in it.

W. E. GARRISON.

Books in Brief

NEW VIEWPOINTS ON THE SPANISH COLONIZATION OF AMERICA. *By Silvio Zavala. University of Pennsylvania Press, $2.00.*

After reading with intense interest these lectures, which were delivered at universities in both Mexico and the United States, this reviewer feels that he has missed something of importance in not being previously acquainted with the scholarly writings of Professor Zavala. He is perhaps a fairly young man, since the earliest of the publications listed in his own bibliography is dated 1932. Since then he has been very productive in the field of Latin American history, but this is apparently the first of his works to be translated into English. The lectures in this volume are concerned chiefly with aspects of political and social theory in relation to Spanish conquest in America, and to the development of institutions during the colonial period. This era, generally assumed to be one of crystallization, not to say stagnation, the author shows to have included some bold social experiments. Among his most interesting contributions is a very scholarly and unbiased discussion of the various efforts to find theological justification, on the one hand, for the ruthless conquest and enslavement of the "infidel" natives of the new world and, on the other, for the milder policies advocated and practiced by Las Casas. The lecture devoted specifically to these phases of Catholic social and political philosophy from the thirteenth century to the sixteenth, with the lectures on the bulls of Alexander VI, the religious and political problems rising out of the conquest, and the applications of the "doctrine of a just war," furnishes a brilliant presentation of data familiar to few students of Latin American history and greatly needed by them. The translation is excellent. The volume is sponsored by the Carnegie Endowment for International Peace.

THE FUTURE POPULATION OF EUROPE AND THE SOVIET UNION: POPULATION PROJECTIONS, 1940-1970. *By Frank Notestein and others. Columbia University Press, $2.75.*

Europe's population has doubled since 1850, tripled since 1800, increased fivefold in the last 300 years; and this in spite of wars and emigration. Will this geometrical progression continue until the planet is packed to suffocation? The tempo was most rapid late in the nineteenth century and in the first years of the twentieth, but it is now slowing. The League of Nations office of population research estimates that by 1970 the increase will cease and a decline begin for Europe *outside the U.S.S.R.* The gross fact is significant, and so are many of the details concerning particular countries, age and sex distribution, war losses, etc. The extensive statistical tables and the methodological notes, including the use of calculus in projecting population curves, will be of interest chiefly to specialists in statistics. But one need not be a mathematician or a statistical expert to appreciate the significance of the conclusions in regard to politics, economics and the possible avoidance of future wars. The authors find that "the coming population problems of northwestern and central Europe seem relatively simple," because "the region has successfully overcome the greatest obstacle in obtaining freedom from the grinding poverty and tragically wasteful

processes of reproduction that Malthus deemed laws of nature." Southern and eastern Europe, the Soviet Union and the crowded Orient exhibit less, but appreciable, influence from the forces which produce equilibrium between resources and population—i.e., between production and reproduction. "In a politically stable world and an era of cooperation, these forces should ultimately bring about the possibility of freedom from want throughout the world. In a world of reaction, in which governments pursue a policy of economic and demographic armament, even Europe will not be free to enjoy the new vistas of living for the common man that have been opened up by the material achievements of the Western world."

Books Received

The Wounded Get Back. By Albert Q. Maisel. Harcourt, $2.50. When an American soldier or sailor in this war is wounded in action, the chances are thirty to one that he will recover. This is the composite miracle of modern medicine. The mortality rate among the wounded has been cut to less than half of what it was in World War I. This book tells, in popular and untechnical language, how it has been done, with many human interest stories from the several fronts.

Critique by Eternity. By Howard H. Brinton. Pendle Hill, Wallingford, Pa., $1.00. Here are collected the brief essays that have appeared in the *Pendle Hill Bulletin* during the past four years. They set forth the Quaker way of life and the framework of ideas which supports it. Its concern is with a harmonious inner life, a mutually sustaining relationship of such harmonious lives in a community, and the integration of the inner and the social life. The core of the message is that "the disintegration so characteristic of our time has resulted because the means of drawing upon divine power have largely been forgotten or lost," and the aim is to assist in remembering and recovering it.

The Upward Quest. By Gardner L. Green. Bruce Humphries, $2.00. Verse.

My Indian Picture Story Book. By Mabel Niedermeyer. Friendship Press, 50 cents. A children's book of pictures and stories about American Indian children in many parts of the country.

The Silence of the Sea. By Vercors. Macmillan, $1.00. An exquisite piece of literature from the French underground, one of a series surreptitiously issued in Paris in 1942, now translated and published in England and America. The only German in this story of occupied France is a musician of sensitive spirit whose own heart is broken by the knowledge of his comrades' determination to ruin the soul of France; and the only other characters are an old man and his niece who speak not a word until the last page, when the niece speaks one word, "Adieu." Such writing is an evidence that the soul of France still lives.

Dreams Come True. By Charles R. Brown. Macmillan, $1.50. The twelve chapters are not labeled "sermons." They do not need to be. Every chapter Dean Brown writes is a sermon, with his own distinctive charm. These are such sermons as might have been preached with great acceptance at, for example, the Chicago Sunday Evening Club—as some of them quite possibly were, for he has long been a favorite visitor to that platform.

The Risen Soldier. By Francis J. Spellman. Macmillan, $1.00. Archbishop Spellman writes this tiny book for the comfort of those who have lost sons, brothers or friends in the war. The experience of a fighter pilot who did not return is paralleled with the experience of Jesus going to the cross.

Antología de la Literatura Mexicana. By Carlos Castillo. University of Chicago Press, $3.50. Correction: In the review of this book in the issue of May 3 (last line on page 562), a typographical error clipped three centuries from the age of the University of Mexico. The date of its opening is 1553.

And God Was There. By Chaplain Eben. Cobb Brink. Westminster Press, $1.00. A chaplain narrates the religious experiences of soldiers who have found God on the battle front and in hospitals and tells what they seem to him to mean, both for the men who had them and for the church after the war. He takes no cheap or sensational view of foxhole religion, but deals with it soberly and thoughtfully as well as sympathetically. His interpretation comes to a focus in the sentence quoted from a soldier: "Unless the churches back home can forget these unnecessary things and just make people think about God, they won't hold us when we get back." It will not, of course, be assumed that the churches will meet this requirement by merely talking about God.

Mind and Deity. Gifford Lectures 1940. By John Laird. Philosophical Library, 15 E. 40th St., New York, $3.50. (To be reviewed.)

Two Races in One Fellowship. By Robert L. Jordan. United Christian Church, 11331 Oakland Ave., Detroit, $1.00. A history of the organization and activity of Negro churches among the Disciples of Christ, with strong emphasis upon the sense of oneness of the two races in this brotherhood.

Valley Forge during World War II. By John Robbins Hart. American Historical Co., New York. The rector of the memorial chapel describes the way in which Valley Forge is being used by various groups as a center for sustaining American morale and principles.

The War and Mental Health in England. By James M. Mackintosh, M.D. Commonwealth Fund, 85 cents. A study of the psychological effects of war on soldiers, industrial workers, housewives, hospital patients, students and children. The author is less concerned about measuring the total impact or proving that people in general have stood it pretty well, as apparently they have, than about describing typical injurious effects and considering how they may be cured or prevented.

CORRESPONDENCE

Mr. Muste Explains

EDITOR THE CHRISTIAN CENTURY:

SIR: When I read the editorial in the April 26 issue of The Christian Century and learned that the pacifist movement was disintegrating and that I personally had renounced pacifism, I felt like Mark Twain on reading the announcement of his demise and funeral. There is, I think, reason to believe that the announcement was greatly exaggerated.

I cannot understand how even from the necessarily incomplete statement of my position in the letter published on April 19, the editor could draw the conclusions he sets forth on April 26. I state that I am not *working for* a "negotiated peace." I used that term in the sense which people generally attach to it and which makes it represent a "deal" among the existing regimes in Russia, Great Britain, the United States and Germany, "an attempt to stabilize the existing power relationships" among them. I believe that such a "peace" would contain within itself the seeds of World War III and that it would be the duty of pacifists and all other anti-fascist and democratic elements to point that out. But I went on to say specifically that *"even so,* I would rejoice that the actual slaughter of human beings had ceased and I believe that *in the absence of such slaughter* there would be a better chance to undo the evil and achieve a positive solution than is possible while war is being waged." How anyone can draw from that the conclusion that I *"prefer* the continuance of the war" among the alternatives which do not represent my own proposal, is frankly beyond me.

The editor of The Christian Century and other sincere non-pacifist Christians do in these circumstances support the war and the United States government in waging war. Pacifists do not. We refuse to help build morale by providing ideological justification for participation in war, refuse to join the armed forces, to buy bonds, work in war industries, etc. Some of us refuse to register for the draft. We refuse to do these things because we do not believe that under any circumstances and for any end the organized slaughter of human beings is morally justifiable or can be reconciled with the teachings and spirit of Christ. Nor do we believe that a military victory of the United Nations, more accurately the Big Three, will secure ends for which we can reasonably strive. It

will mean another "dictated peace" with all that implies. It, too, will sow the seeds of World War III. If "peace" is one day made on those terms we shall point out these elements of danger and corruption in it, as pacifists did about Versailles after World War I. But again we shall rejoice that, even on those terms, wholesale slaughter of human beings has ceased and believe that in the absence of such slaughter men have a better chance to undo evil and achieve a positive solution.

We shall work for those ends with Christian supporters of the war with whom—I do not hesitate to repeat—we feel a closer spiritual affinity than with elements which represent economic reaction, racism and ultra-nationalism, not *because* the former supported the war but in spite of it and because they are genuinely for a just and democratic peace and against reaction in political and economic life, while the latter elements are neither against the war nor against militarism and imperialism. In the meantime the liberal and progressive supporters of the war deprive themselves of any real power to determine that the peace shall be the kind they and we desire precisely because they have embraced the view that *military victory for one side* is the pre-condition to any kind of worthwhile settlement. In the final analysis this means that they have put themselves in the hands of the reactionaries and militarists and continue to give support to the war even though they themselves constantly point out that the United States has no clear-cut foreign policy, reactionary forces are in the saddle, a "peace" based on power politics and spheres of influence is in the making, and the seeds of World War III are being sown.

Pacifists believe that if we are going to repent and take a new road, there is no time to be lost. "*Now* is the accepted time." We are, therefore, for *peace now* and have constantly been working for that though, for reasons which need not be repeated, we cannot work with a specific organization named Peace Now. We would have the United States proclaim "just and democratic aims" now, not in the shape of "intentions" to be acted upon "after victory is achieved," but as the alternative to a military victory which, as already suggested, will mean a "dictated peace" and more disasters. Such proposals as we envisage include renunciation by the United States of further desire to hold on to its privileged economic position and its huge military establishment, and readiness to admit all peoples to the making of the peace on a basis of equality, not on the basis of victor and vanquished. This would really make possible "peace by consultation" between equals and would differ radically both from a "negotiated peace" in the usual sense of that term and from a dictated peace imposed on the vanquished. This course implies the admission by the United States that we were not justified in going to war to hold our own any more than other nations in seeking by violence and war to grab possessions and power. The offer of an armistice to all peoples prepared to join in making such a peace would, we believe, revive hope in the hearts of war-weary and embittered peoples in all lands, would be the surest way to drive a wedge between the peoples of Axis lands and their present rulers, and defeat the true enemy, militarism and fascism at home and abroad.

It is true, in my opinion, as the editor charges, that in some sense even a simple non-resistant abstainer from war by "withholding his support from his country" aids "the enemy"—provided "the enemy" is defined as some other national entity or military machine and not as an evil "system," let us say. In the latter case, it is of course quite conceivable that the conscientious objector is fighting the "enemy" and the supporter of war measures is in the position of aiding that enemy. I for one have never denied that taking the pacifist position involves risks and that only in small degree can we know and control the results of our decisions in complex social and international situations. I am convinced that the risks the pacifist takes in this respect are vastly less than those taken by non-pacifists who after all the experience we have had think that victory in war is the prelude to reconciliation and peace or that this war is "different" or that having pursued the same fatal course as in 1914-18 we are suddenly in the moment of military victory going to reverse our direction.

Will you permit a word about my personal pacifist position? I hold it for reasons that go deeper than all argument about political measures, that go back among other things to a spiritual experience in the summer of 1936 which brought me back into the Christian pacifist fold. It would be impossible for me to continue professing to be a follower of Christ if I were by any means within my control to support the war. I do not doubt that my Christian brethren who do support the war do so for reasons which also go deeper than argument over political measures—because, like myself, God helping them, they can do no other. I respect them and love them for seeking to be true to the Light as it comes to them. I must do the same. I pray that we may continue to be fellow searchers for the truth as to the right course in these days when all of us indeed face tragic dilemmas.

Fellowship of Reconciliation, A. J. Muste,
New York, N. Y. Secretary.

Baptist Turmoil

Editor The Christian Century:

SIR: Further concerning the foreign mission controversy among Baptists: From the beginning I was well aware of the personality problem referred to by James Webb in his letter of April 19. The election of this secretary stated the discussion, but as he was avowedly conservative in his theology the matter would have quieted down had not the incident happened to which I referred. This was *the* precipitating factor in the organization of the new society, according to the leader of the fundamentalists.

Our differences are partially due to the conflict psychology of a war period. They are also due to a passion on the part of very sincere persons to guard what they consider to be an essential Christian witness. Unfortunately some of these men want the Kingdom to come overnight and an unvarying orthodoxy to be established before next week. However, it does need to be pointed out that those who have led in this new movement have a keen sense of history. They remember the Unitarian-Congregational split and are fearful that the same thing might happen among Baptists. They have also been motivated by the whole modern trend in recognizing the power of an ideology—a theology. What ideology one has about the state does matter. If you believe the individual exists for the state you have totalitarianism with all that entails. If you believe the state exists for the individual you have democracy with its relative freedom for personality growth. So with theology, they are persuaded that what Christians think is important. Incidently nearly every one of our leading theologians is today saying the same thing.

First Baptist Church, Hillyer H. Straton.
Detroit, Mich.

Books for C.O.'s

Editor The Christian Century:

SIR: There is a great need for good books for the many conscientious objectors who are in our federal prisons. The committee on c.o.'s in prison at the C.P.S. camp at Powellville, Md., has taken on itself the responsibility of coordinating the supplying of books which will meet the needs of many highly educated prisoners. We hope that readers of The Christian Century will help us. Communications should be sent to Robert Leach, C.P.S. Camp 52.

Powellville, Md. Richard W. Taylor.

Common Problems

Editor The Christian Century:

SIR: Your series of articles on "What Is Disturbing the Churches?" is superb. While the first two articles, written of the Baptists and the Methodists, dealt with strictly denominational problems, I feel that the article by Dr. William H. Hudnut, Jr., concerning the Presbyterian Church has not only that denomination in mind but is written for the entire Protestant church. Woe to any clergyman or layman of any church who can read that article and still be smug enough to say, "Just like those Presbyterians." Congratulations to Dr. Hudnut for his insight into our most common problems. More power to him!

Grace Methodist Church, Clair E. Carpenter.
Nassau, N. Y.

NEWS *of the* CHRISTIAN WORLD

Methodists Shift Position on War

General Conference Repeals 1940 Action Withholding Church Support by One Ministerial Vote

(By Harold E. Fey)

KANSAS CITY, May 6.—By a majority of one ministerial vote, the 1944 General Conference of the Methodist Church reversed the position of the 1940 conference that "the Methodist Church . . . will not officially endorse, support or participate in war." After a debate which consumed a week in committee and a day on the floor of the conference, the 710 delegates voted concerning this war that "God himself has a stake in the struggle. . . In Christ's name we ask for the blessing of God upon the men in the armed forces and we pray for victory. . . . We are well within the Christian position when we assert the necessity of the use of military force to resist an aggression which would overthrow every right which is held sacred by civilized men."

Committee Opposes Change

By a majority of more than 2 to 1, the large committee on the state of the church had recommended to the General Conference that it reaffirm the statement on peace and war which the 1940 meeting had made the law of the church. Dr. Ernest Fremont Tittle, its chairman, presented this recommendation. In addition, the majority asked the church to pray for the welfare of its sons in the armed forces and for the victory of the will of God in the war. The minority denounced the idea that the church has a distinctive mission which lifts it above the battle. It insisted that the church pray for victory for the Allied arms, that it repeal the provision denying to war-making agencies the use of its facilities. The floor leader of the minority was Charles C. Parlin, a member of the large Wall street law firm of Wright, Gordon, Zachry, Parlin & Cahill.

Shift is Voted

When the 1944 General Conference opened, memorials or statements had been passed by 17 annual conferences reaffirming the 1940 position of the church. Only four conferences had passed resolutions which in any way criticized or went contrary to that position. None had memorialized the General Conference asking for a change in the law of the church, according to a check made by the Methodist Peace Commission. Nevertheless this expression of opinion and that of the majority of the committee on the state of the church was rejected and the position of the church shifted. Three factors played major parts in the drive by which this about-face was achieved.

Influence of Bishops

The first was the influence of the council of bishops. In their episcopal address they had said: "While we are gathered here in peace and quietness, multiplied thousands of the bravest young men and women of our church are on the battlefields in the ends of the earth struggling to preserve our liberty and protect our Christian ideals. . . . We pray for the preservation of their lives, the maintenance of their Christian ideals, a speedy and victorious end to this cruel war and their early return to our homes and churches." The minority repeatedly maintained that prayer for victory was a form of support for and participation in war and that if the 1940 action was not repealed the bishops would be placed in "the oddest theological position" that bishops of the church had ever been in.

Ministers Placed on Record

The second factor was a campaign for signatures to a statement "concerning the Christian church and war." This document was launched early in the convention at a small dinner attended by Mr. Parlin and five clergymen, including Lynn Harold Hough. Before the majority report was drawn up, this statement was going the rounds. It was reported to have acquired 300 signatures. When the minority report was presented to the conference, these delegates learned, many of them claimed that it was for the first time, that they had signed the minority report and were thus committed.

A third maneuver which affected the vote was the decision to call for a vote by orders (lay and clerical) and to require delegates to sign their ballots. A lay delegate was heard to declare that no minister who voted to support the majority report would ever be allowed to preach in his church. The vote in the ministerial order was 170 to 169 in favor of the minority report. One ballot was discarded as improperly filled out and one minister did not vote. Either vote might have compelled reconsideration of the whole matter. The lay vote was 203 to 131 in favor of the minority report.

No Prayers for Victory

Among the speakers who favored reaffirmation of the 1940 statement were Henry Hitt Crane, Detroit; Mrs. Frank Wright, St. Louis; Glenn C. James, Miami; Albert Edward Day, Pasadena; and Edmund Heinsohn, Austin. Dr. Tittle pointed out that it followed the Oxford Conference report, that it did not say that the church must condemn all use of force by the nation but that the church has a mission which is eternal and universal and which does not change in time of war. He said that the church can and should pray for the welfare of the soldiers but not for military victory. "God is the father of all men. He is not a tribal deity." He said we can pray that God's will be done but we cannot proclaim ourselves as infallibly knowing that God's will and our own preferences coincide.

Quotations from some of the minority speakers will indicate the nature of the arguments which the General Conference found convincing. Lynn Harold Hough: "All over this country Epworth League institutes and young people's institutes have

(Continued on page 630)

England Awakes To Peace Crisis

Many Leaders Discuss Whether 1918-19 Failure Is to be Repeated After Present War—Editor Dies

(Correspondence from England)

LONDON, April 17.—There is one subject before us now of outstanding urgency. Many men who speak with authority have been discussing it recently. Broadly speaking, it is this: in 1918-19 the nations had an opportunity to build a new world. They missed it. Why? And what must we do now to be saved? Mr. Hull, Mr. Bruce, who speaks as an Australian of great experience, Mr. Stettinius, whose presence in this country is most welcome, Mr. Macleish, whose outspoken words upon the collapse of "morale" among men of liberal mind and good will have been taken seriously—these must be read alongside of other addresses by leaders in the churches and statements such as those by Lord Woolton and Sir Stafford Cripps, whose departments have not directly to do with the international scene but with home affairs. There must be preparations made in the realm of both economics and industry, and also and chiefly in the realm of the spirit of the peoples who will decide what the peace is to be like. How then are we resolved to share our "new order"? "There is an immediate opening for the leadership that will kindle the nation with a redefinition of its goal." This will affect our economic and industrial policy; it will save us for example from the temptation to "export unemployment."

* * *

Offer New Prayer for St. George's Day

The archbishops have issued a call to prayer for St. George's Day, April 23. Since the feast of St. George falls on Sunday this year it is recommended that it be observed as a special day of prayer and dedication in all parishes. Two additions are suggested after the collect for the day. Here is the second, which follows a prayer that we may seek to please the Captain of our salvation: "Heavenly Father, God both of righteousness and peace, have mercy upon the nations now engaged in bitter war. Cleanse both us and our enemies of hatred and covetousness; make us so worthy of our cause, so steadfast in Thy strength, that no weakness may delay the victory of our arms and no selfishness mar the righteousness of our peace; through Jesus Christ our Lord."

* * *

Raven Foresees Task of Reconciliation

The words of C. E. Raven, master of Christ's College, Cambridge, have a bearing upon this urgent matter. He writes in the *Friend* on "The Christian Task for Peace," which is " to create fellowship between victor and vanquished." In his arti-

cle he writes as a Christian pacifist, but he wishes to discover a task in which militant and pacifist are equally concerned. "The fact is that economics and politics depend for their efficacy in restoring peace upon a third factor which is prior to them both, and without which they will merely breed resentment and a desire for revenge. They depend upon the restoration of human as well as financial credit, of human as well as legal relationships. They depend upon the work of reconciliation. This is surely the primary ministry of the Christian church." He adds that we have today a factor which was not available in 1919—the ecumenical movement. It is at least possible to report an awakening to the dangers which threaten the world of nations in the postwar years, and a conviction that a new direction must be given to the spirit of man.

* * *

Editor of 'Manchester Guardian' Dies

William Percival Crozier died from a heart attack on Sunday evening. Since 1932 he had been editor of the *Manchester Guardian,* and this of itself gives him a place among the counselors of the nation. He was a '*Guardian* man' and that stands for a fine journalistic tradition which is rightly linked to the name of C. P. Scott. Crozier was content, as so many journalists are, to live so far as the general public were concerned only in his paper. He was, as Scott was, a Liberal, and it is said of him that he had a nature congenial and adaptable to the ways of his chief. It was Scott's custom to invite brilliant Oxford scholars to join his staff, and to them from the first he gave his confidence. Crozier had done brilliantly at Oxford, to which he proceeded from the Manchester Grammar School. His father was a Methodist preacher, "traveling" when his son was young in Lancashire circuits, so that his return from Oxford to Manchester did not take Crozier into a new world. It is hard to describe to readers of another nation what the *Manchester Guardian* stands for with us, and why, with a circulation far less than that of our popular papers, it is the paper to which we look most of all and not in vain for the expression of the best in our national thought and tradition. Crozier would have been content to be remembered as its editor.

* * *

And So Forth

It would be a happy task for a lover of cricket to write a tribute to J. T. Hearne, the great bowler of Middlesex, whose death is announced. It is never possible for a bowler to reach perfection, but it is rightly said that Hearne came as near to being a perfect right-arm bowler as anyone has ever been.

The government candidate (Labor) H. Neal, vice-president of the Derbyshire Miners' Association, was returned by a very large majority in the Clay Cross by-election. He polled 13,691, and his chief opponent 2,336.

General Montgomery strongly supports the appeal for the Y.M.C.A. which is calling for £500,000 in 1944. "I have nothing but the highest praise for this association," he has written.

The investigations made by 1,000 Salvation Army officers have led the general to support the appeal for a "no-treating order."

EDWARD SHILLITO.

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Archbishop's Visit Ends in Chicago

Dr. Garbett Pleads for Food for the Starving in Europe and Interprets Religious Freedom in Russia

(Correspondence from Chicago)

CHICAGO, May 8.—Cyril Foster Garbett, archbishop of York, spent the last three days of his American visit in Chicago. At the Church Club luncheon, where he was welcomed by dignitaries of church and state, he told the story of hunger in Europe. To the congregation in St. James Church he said that in the Easter victory over evil and death, "infinite love is doing all for your boy that infinite love can do." He reminded the Chicago Sunday Evening Club that, of the 20 civilizations the world has known, 13 or 14 have gone entirely. So will our own go unless it be in accordance with the plan of God that it survive.

* * *

Shares Platform With Russian

The archbishop spoke at a symposium on religion and Russia, along with Bishop Feodor of St. George's Russian Orthodox Church. The charge hereabouts is that Bishop Feodor and superior, Exarch Benjamin, have been sent to the United States to take over Russian church affairs in behalf of the Soviet church. Diocesan officers here pointed out that the Russian Orthodox church in America is autonomous and does not recognize Sergius of Russia as patriarch except to include him in its prayers. Archbishop Garbett interpreted the recent granting of religious liberty in Soviet Russia as due to the desire of Stalin to give people who had suffered greatly the solace of religion.

* * *

Pay Tribute to Rabbi Wise

Chicago paid tribute last week to Rabbi Stephen S. Wise of New York's Free Synagogue on his 70th birthday and 50-year ministry. Some 400 ministers and priests joined with their colleagues in the rabbinate in a testimonial luncheon to him. Harold Ruopp, minister of Central Church and vice-president of the church federation, brought felicitations from Protestants, William J. Bergin of St. Andrew's Church from the Catholics, and Bishop Wallace E. Conkling from the Episcopal diocese of Chicago. Dr. Wise paid tribute to the Christian churches which in "no land of the world have deserted the Jew in his hour of desperation."

* * *

Presbyterians Pay Their Debts

In six years the indebtedness on churches of the Chicago presbytery has been reduced from $1,856,901 to $525,669, with probably another $50,000 in hand to make payment. So Paul Sheldon Johnson, executive secretary of the presbytery, announced at the annual conference last Monday in Riverside Presbyterian Church, of which Paul Turner, retiring moderator, is pastor. Clarence N. Wright of Ravenswood Church is the newly elected moderator. The presbytery, which is to be host to the General Assembly of the Presbyterian Church, U.S.A., here May 25-30, has secured the consent of the convention hotel, the Stevens, to house Negro commissioners equally with white members of the assembly.

* * *

Episcopalians Plan Expansion

Spurred by the reduction of the indebtedness of the Chicago Episcopal diocese from more than $1,000,000 to $198,468, Bishop Wallace E. Conkling called upon the diocese at the annual convention here last week to complete the task of eliminating all indebtedness and then to turn to the work of strengthening Seabury-Western Theological Seminary on the campus of Northwestern University, the expansion of the Christian work with young people and the development of a loop "center for spiritual counsel."

* * *

And So Forth

The lines have been cleared for the assembling of 1,500 Christian young people from the United States and Canada at Lakeside, Ohio, June 27-July 2, for the annual conference of the United Christian Youth movement. So Isaac K. Beckes of the International Council of Religious Education announced here this week.

Central Church will open for the year 1944-45 at the Studebaker theater, 410 S. Michigan Ave., according to Harold Ruopp, the minister.

Some 100 Missouri Lutheran student pastors met at the Hotel Sherman here April 25-26 under the direction of the synodical student welfare committee. They represented 400 pastors who serve 10,000 Missouri Lutheran students at 501 colleges and universities.

Lutherans are meeting May 11-12 at the Chicago Lutheran Seminary, Maywood, in the central regional convention of the Lutheran Welfare Conference.

CHARLES LESLIE VENABLE

Recommends Seminary Courses On Religious Journalism

In his inaugural address as president of Colgate-Rochester Divinity School, Dr. Edwin McNeill Poteat declared that the church must begin to provide ministers with special training in religious journalism, radio and television as a means of rebuilding Christianity.

Analyze Sunday School Decline

The Methodist Church has lost over 15 per cent in Sunday school enrollment in the past decade, it was announced by Bishop Paul B. Kern at the recent General Conference. Reasons for the drop were given as the rise of secularism, the inferior quality of work in many schools, ineffective pastoral leadership, mistakes of religious educators, competition with other religious groups, lack of evangelistic zeal and the fact that the churches are finding other ways of teaching religion. Still, it was said, Methodist churches have 5,000,000 pupils remaining in Sunday schools. They contribute $7,000,000 annually to the work of the church. More than 150,000 of them join the church each year. An effort is to be made in the 1946 campaign of evangelism to reverse the trend.

Form Interracial Pastors' Society

Richmond Ministers Plan to Meet Bi-Monthly—Legislature Votes Aid for Negro Medical Students

(Correspondence from Virginia)

RICHMOND, May 3.—Interracial relations in Virginia are making progress. The organization here of a Protestant ministers' association (interracial) has just been completed. It will meet bi-monthly, and will be composed of all the white and Negro Protestant ministers of the city. The president is to be E. E. Smith, pastor of Ebenezer Baptist Church (Negro); vice-president, F. W. Burnham, Seventh Street Christian Church (white); secretary, E. H. Bouey, Mount Calvary Baptist Church (Negro) and formerly missionary in Liberia; treasurer, Henry Lee Robison, chaplain of State Eleemosynary Institutions (white). This organization results from conferences between the white and Negro ministerial groups covering two years or more.

* * *

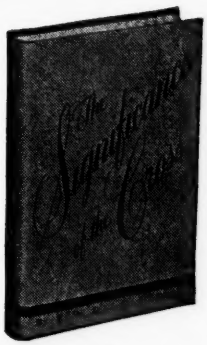
Legislature Provides Medical Education for Negroes

The recent session of the Virginia legislature provided for postgraduate education of Virginia Negroes at Meharry Medical College, Nashville, Tenn., by setting aside $16,000 annually for that purpose. In doing so it set a precedent which is likely to be followed by other southern states. Meharry has a Class A rating from the American Medical Association and has just received $4,000,000 for endowment from the General Education Board, plus $300,000 for operating expenses. In addition, the General Assembly adopted a joint resolution establishing a policy of employing all-Negro staffs at Piedmont Sanatorium and the Petersburg State Colony. It also authorized the study of rural health conditions and facilities and the possible organization of health associations for Negroes.

* * *

'Presbyterian of the South' Changes Its Name

With the issue of March 29 the *Presbyterian of the South* ceased publication under that name and with April 6 began under a new designation, the *Presbyterian Outlook*. Under the former name this journal had a longer career than any other Presbyterian publication. It came out of a merger in 1909 of the *Central Presbyterian*, the *Southern Presbyterian*, the *Southwestern Presbyterian* and the *Presbyterian Record*. Into these three papers had been poured the lifeblood of the fathers of Southern Presbyterianism. Says the editorial announcement explaining the new name: "A group of Presbyterian laymen became interested in the paper and the contribution which they felt it could make in this critical period of world history. A new company was organized, a full-time editor secured, the paper launched on its new career. . . . We choose the name the *Presbyterian Outlook* because it describes our purpose and hope—to give the Presbyterian outlook on evangelism, stewardship, missions (at home and abroad), edu-



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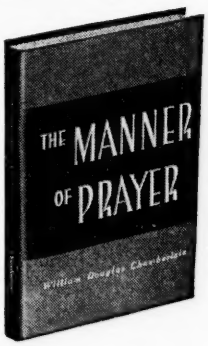

THE MANNER OF PRAYER
by William D. Chamberlain

"There cannot be too many books on this great subject. This one does not discuss prayer as a problem, but presents it as a power to accept and use. . . . It will prove to be a good source of scholarly material on this vital subject when one needs an answer to the question, How shall we pray?"—*Ralph B. Hindman*
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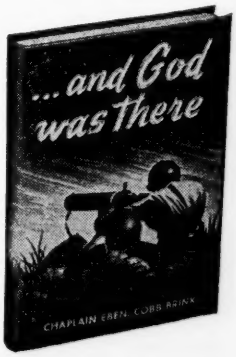
THIS YEAR OF OUR LORD
Sermons for Special Occasions
by Andrew W. Blackwood

"This book is a very fine example, both in content and method, of a wise Biblical and contemporary treatment of familiar themes. It should prove . . . an excellent pattern for younger ministers."—*Harris E. Kirk*
$2.00
Pulpit Book Club Selection

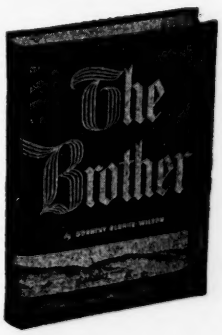
WHAT A MAN CAN BELIEVE
A Book for Laymen
by James D. Smart

"It is the task of the minister to assist in putting the book into the hands of Christian laymen, and it (this book) is what Christian laymen need and what they want."—*Hugh Thomson Kerr, Sr.*
$2.00



AND GOD WAS THERE
by Chaplain Eben. Cobb Brink

"This little book, written by a chaplain, who has experienced active service in most advanced positions, has more vital comfort for the home front than anything I have yet read in this field. Within these covers God's minister opens his heart and speaks his mind about men in uniform."—*Daniel A. Poling*
$1.00



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cation, worship, morals and life; on the problems of the individual, the home, the church, the nation (especially here in the south) and the world; on things past, present and to come. We have been and shall remain Presbyterian. We shall endeavor, with God's help, to present a helpful, constructive, Presbyterian, thoroughly Christian outlook on all matters which properly concern us—as Christians and as Presbyterians." Ernest Trice Thompson, of Union Theological Seminary, Richmond, is editor in chief; Aubrey N. Brown, editor and manager. The paper is published weekly at 13 North Fifth St., Richmond.

* * *

General Assembly Makes Mixed Record

The recent session of the state legislature extended unemployment compensation benefits to establishments employing four or more persons; adopted a child welfare program including the establishment of child study clinics; provided for an enlarged program of vocational education; approved extensive physical improvements at the University of Virginia involving more than $3,000,000, and the reorganization of the university and other college boards to permit the appointment of women as visitors. It also established prison farms for first offenders. However, one or two actions it took were not so good, such as increasing the hours per week women may work in essential war industries from the statutory 48-hour maximum to 52, and authorizing the Alcoholic Beverage Control Board, with the approval of the governor, to acquire stock in distilling companies "for the purpose of taking advantage of such holdings to purchase liquor stocks."

* * *

Congregational Weekly Reaches Centenary

The *Christian Sun*, organ of the Southern Convention of the Congregational Christian Churches, is celebrating its centennial anniversary, and is now being edited by Robert Lee House, minister of the Congregational Christian Church in Richmond. "The *Christian Sun* now has the distinction of being the only weekly publication of the entire denomination," says the editor. It has many subscribers in the deep south, New England and the midwest.

* * *

And So Forth

E. Stanley Jones is in the midst of a mission under the auspices of the Richmond ministerial union. He is speaking to capacity audiences in the First Baptist Church, which seats 2,500 persons.

The Methodists of Virginia are launching a drive for funds to erect 50 homes, costing about $4,000 each, for the use of the retired ministers of this conference rent free.

F. W. Burnham.

Joins Episcopal Church And Seminary Faculty

The Church Divinity School of the Pacific, Episcopal theological seminary at Berkeley, Calif., announces that Rev. Pierson Parker has been elected to a professorship on its faculty. Mr. Parker has been minister of the Congregational Church in Berkeley and has been teaching at another school. He plans to enter the ministry of the Episcopal Church.

Northcott Hails Yanks as Friends

Says That American Soldiers in Britain Have Captured All Hearts—Great Jewish Leader Is Dead

(Correspondence from Colorado)

Denver, May 3.—William Cecil Northcott, home secretary of the London Missionary Society, made a profound impression during a brief visit to this community. He spoke at the opening session of the training school of the Denver council of churches as well as before the Iliff School of Theology and the Denver Kiwanis club, and at a final dinner meeting with leaders of the Denver and Colorado church councils. He gave a vivid picture of the Yank in England, saying that "the Americans are making friends wherever they go" and that our boys are endearing themselves to the British, especially to the children. He portrayed the dark picture of more than 4,000 Protestant and Catholic churches in Britain destroyed or damaged. "We of England," he said, "look to the time when both Britain and the United States, with all the members of the United Nations, may stand together in maintaining the ideals for which they now are fighting."

* * *

Bishop Pleads for a Virile Church

When Colorado Episcopalians recently met in St. John's Cathedral, Fred Ingley, bishop for this area, reminded them of a recent remark that within the next ten years the church will face its greatest opportunity in many a century. But he warned that "only a strong, virile church will be able to make a Christian impact on the world when the war is won and peace has been restored." He called for a new and finer Christian, reminding his associates that "racial hatred, nationalistic arrogance and class bitterness have flourished in our midst. They demand for their cure a new world, which means that the church must raise up new men to make a new world." Secular cure-alls will go when religion becomes dynamic, he said.

* * *

Congregationalism Inherits A Mountain Estate

The Colorado conference of the Congregational churches has received from the estate of Mrs. Alice B. Taylor 800 acres of pine forest equipped with lodge buildings. The conference plans to use the tract as a meeting place for summer conferences. Melvin Dorsett, minister of religious education at First Plymouth Church, Denver, will be in charge. Grace Community Church, Denver, has a similar camp where underprivileged children are housed during the summer. The First Baptist Church also has a camp.

* * *

Mentally Sick Treated As Criminals

Lee Casey, columnist for the *Rocky Mountain News*, has brought to light a situation which makes everyone with any social sense blush for shame. It appears that overcrowding of the state hospital for the insane at Pueblo caused our authorities to send 34 of the 4,800 inmates to the state penitentiary. Hence mentally sick men were housed and cared for as criminals. It appears that the legislature in 1935 took some action as a temporary expedient making this possible. Eternal vigilance is certainly imperative when state legislatures and state governors will concur in an act so incompatible with the modern social conscience. One of the number thus sent to prison turns out to be a veteran of World War I, a fact which reminds us how easily society forgets after wars are over.

* * *

Denver Loses Great Jewish Leader

Today William S. Friedman, for 49 years leader of Temple Emanuel, was laid to rest. In attendance were representatives of the various branches of the Christian faith, community leaders in every area of the city's welfare, the mayor of the city and the governor of the state. Perhaps more great and good causes either had their origin or strong support in his brain and heart than in those of any other religious leader who ever made Denver his home. Of him it was said that he answered to the exacting demands of the west a half-century ago and lived a life here that matched the mountains which look down upon Denver. All this in addition to what he did at Temple Emanuel, which during his lifetime became the outstanding Jewish congregation in all the west.

* * *

Call for Prayer Services on Day of Invasion

An appeal for an hour of prayer "for the success of our armed forces" when invasion begins has been issued here over the names of W. Scott McMunn, president of the Denver ministerial alliance, Urban J. Vehr, Catholic archbishop of Denver, and Rabbi Herbert A. Friedman of Temple Emanuel. "Conscious of our total dependence upon Almighty God and the justice of our cause and with deep faith in the efficacy of prayer, we, the undersigned members of the Protestant, Catholic and Jewish faiths, ask all citizens to pray earnestly for God's blessings upon our military efforts," said the statement. "Where possible we recommend that special church services be held on the evening of the actual day of invasion, beseeching Almighty God that victory be granted our armies and that an early peace be accorded the war-torn world."

* * *

And So Forth

Roger D. Arnold, Y.M.C.A. secretary for 20 years at Kunming, China, at the end of the Burma road, in recent conferences has given fresh impressions of avenues of service in that land.

The Denver ministers' alliance in reorganizing elected James Macpherson of Broadway Baptist Church president and Samuel W. Marble of Trinity Methodist vice-president.

The summer conference and school of missions, to be held June 25-July 1 at Boulder for the women of the Rocky mountain region, will offer Bible courses, "Southeast Asia and Islands West of the Date Line" and "The American Indian and Other Minority Groups."

Clarence W. Kemper.

Honorable Franklin D. Roosevelt
The White House,
Washington, D. C.

April 22, 1944.

Dear Mr. President:

The British Broadcasting Corporation has just warned French listeners (New York Times, April 18th) "they had better store up supplies as best they could because the Allies would be able to distribute only limited supplies while the fighting was going on and for some time afterwards."

May I suggest, Mr. President, that this emphasizes the importance of sending food to the children of the occupied countries before invasion. Now may be our last opportunity to strengthen the morale of the conquered peoples by this gesture of friendship --- before all means of communication are cut off by the disorganization accompanying the re-occupation of Europe.

For four years the patriots in the occupied countries have endured every form of torture and martyrdom in order to continue their resistance to the common enemy. They have scorned the inducements of the enemy to submit to the hated regime. At the moment when a last call is about to be made on them to support the action of the invasion troops, some tangible evidence in the form of food for their children, showing them that we care and appreciate their help would stimulate their capacity to render aid to our forces and be more effective than the most eloquent propaganda.

Child feeding in Greece and France has shown that the operation can be so closely controlled that no food gets into German hands and that the enemy is unable to profit even indirectly.

Surplus foods are available; the occupied countries have their own funds to make payment; neutral ships not available for the war effort are ready -- only official permission from Britain and America is needed to start relief.

The occupied countries are as anxious to win the war as we are. Their military leaders and their governments believe that child feeding would help and have pleaded for it earnestly. They are a part of the United Nations Group, certainly their opinions should be taken into consideration.

If Hitler is permitted to destroy the democratic peoples of Europe by starvation, our boys will fight the next war alone. The armies that would have helped will not be born or will be so enfeebled as to be ineffective. The people of these countries have fought for liberty for centuries before our country was born --- certainly we shall need their help in reconstruction days ahead. It cannot be right to allow them to perish. Humanity and strategy unite in urging action.

By unanimous vote both Houses of Congress have urged you to act, Mr. President. The Gallup Poll shows that the people of this country want the children saved. All religious faiths have urged it, the press has urged it and innumerable resolutions, petitions and letters from individuals have been sent to Washington.

We appeal to you, Mr. President, to start the Mercy Ships before it is too late.

Sincerely yours,

HEK:AM

(Signed) HOWARD E. KERSHNER
Chairman, Temporary Council on
Food for Europe's Children

PLEASE WRITE OR TELEGRAPH THE PRESIDENT URGING IMMEDIATE ACTION

TEMPORARY COUNCIL ON FOOD FOR EUROPE'S CHILDREN
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Hon. Hugh Gibson, Former Ambassador to Belgium
William Green, President, American Federation of Labor
Bishop Wilbur E. Hammaker, Methodist Church
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Willett, Clark

Hungarian Bishop Denounces Nazis

Lutheran Leader Extols Norwegians' Example Shortly Before German Occupation—Noted Abbé Dies

(Correspondence from Portugal)

LISBON, April 4.—News of the German occupation of Hungary burst with bombshell effect here. But there had been many signs of what was coming, such as the return to Hungary of large numbers of Hungarian S.S. men who had been undergoing hard training for months in Germany. These men were suddenly given "compassionate leave" to visit their families at home. Of course, they formed a Hungarian nazi nucleus to welcome the invasion.

News of the church situation in Hungary has been very slow reaching here. A few weeks ago we learned of the efforts made by the Koloszvar Theological Faculty to maintain relationships with the Orthodox churches of eastern Europe, especially in Rumania. Joint conferences to this end were organized, in which means of practical collaboration in work, as well as agreement in theology, were sought. It is also now known that on Dec. 16 last Bishop Béla Kapi, president of the Lutheran Church in Hungary, made a speech in the upper house of Parliament in which he denounced totalitarian aims and extolled the example of the Norwegian church. What effect all this will have on Hungarian Protestantism, now that the German nazis have taken over, we do not know.

* * *

Portugal Continues to Work for Refugees

The editor of the leading daily here, *Diario de Noticias,* enthusiastically endorsed in a two-column article President Roosevelt's appeal to the free nations to welcome and help refugees of all categories. Some time ago this same editor, Augusto de Castro, proposed that Portugal be made the center of all child-evacuation schemes, but that proved a little too ambitious an undertaking for this single country. One of the latest of the refugee groups to clear through Portugal sailed on the steamer Serpa Pinto a few days ago for Canada. There were more than 200 families from all parts of Europe, mostly of Jewish origin.

* * *

French Abbé, Friend of Poincaré, Dies

From France comes news of the death of Abbé Mugnier, 91-year-old priest and intellectual. It is said that Mme. Poincaré, who was perturbed by her famous husband's indifference to religion, was advised to invite the abbé to her house. His intellectual depth and charm of manner quickly made him one of the aging president's closest friends. Shortly before Poincaré died, the abbé left his bedside one day saying to Mme. Poincaré: "I have long admired your husband's brain. But little by little I have discovered his greatness of soul."

* * *

Religious Indifference Persists in France

Those who believe that any important change in the religious situation in France has been brought to pass by recent events there might well ponder some facts given by Fr. H. Godin and Fr. Y. Daniel in an article in a recent number of *Le Christianisme au XXe Siècle.* For example, a priest who was challenged to find 11 avowed Christians among the workers in a parish of 40,000 could not do so. Among 70,000 women doing "voluntary" labor in Germany last year, the chaplain appointed to work among civilians knew only 30 names. Of these, only 10 were interested in the Catholic Youth Movement. After the age of 20 only 1 per cent of the young workers of Paris continue to receive religious instruction, and the figure falls to one in 300 between the ages of 20 and 40.

JOSE SHERCLIFF.

METHODIST CONFERENCE

(Continued from page 624)

been issuing pledge cards, getting all our young people to say that they will never participate in any war under any circumstances . . . I protest, sir, against the moral dualism that is unethical, measured by any stand, unchristian, measured by any standard, and in the name of all moral and spiritual values I ask you to support the minority report." Charles A. Jones: "Dr. Tittle has done irreparable harm to the church by his emphasis on war. In this war we fight for the life of the Methodist Church against the philosophy which says: We spit on God." R. Gammon Morris: "Jesus got a whip. It is time for the Methodist Church to get a whip. . . . Jesus said: 'I am not come to bring peace with a sword, but when I bring a sword, following this sword will come a peace that will be worth while.'" Nolan B. Harmon: "The ultimate control of moral evil in this world must be by force."

After the minority report had been accepted, concern arose lest the church had undercut the ground on which any Methodist could claim to be a conscientious objector to war. The judicial commission ruled that it had not. A compromise resolution signed by leaders of both groups was later voted unanimously. It declared that "Christianity cannot be nationalistic;

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it must be universal in outlook and appeal. War makes its appeal to force and hate; Christianity to reason and love. The influence of a church must therefore always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teachings of Christ. It does not satisfy the Christian conscience to be told that war is inevitable. . . . The methods of Jesus and the methods of war belong to different worlds. . . . The time is at hand when the church must rise in its might and demand an international organization which will make another war impossible."

Admit Racial Discrimination

The conference refused to delete from its program for better race relations the sentence: "We look to the ultimate elimination of racial discrimination within the Methodist Church." It asked the bishops to create a commission to consider the relations of all races in the Methodist Church. It asked that all Orientals of friendly nations, and particularly of India, be accorded the same privileges of immigration and naturalization recently extended to the Chinese. It condemned anti-Semitism and asked the churches to follow a program of education and action looking toward the easing of racial tensions. It asked equality in employment, housing and education for Negroes, although charges that the conference itself was practicing racial discrimination in the feeding and housing of its delegates persisted throughout. This came to a head in a resolution presented by the women's council, which asked that the next conference be held only in a city where delegates could be free from racial discrimination. The convention dodged the issue, doctoring the resolution to read that "suitable and adequate" entertainment be provided. The terms were not defined. California delegates led in the demand that Japanese-Americans be allowed to return to their homes.

Union Growing in Strength

It was the impression of all schools of thought at this General Conference that the first quadrennium of union had ended with the forces of cohesion stronger than they had been in 1940. The church is learning forbearance and cooperation. The tensions which undoubtedly exist do not, with the possible exception of race, follow sectional lines. On that issue the north and the south, while they use different language, are not sufficiently different in behavior to create a crisis. The question whether the church is too large for its own good is generally answered in the negative. This General Conference delighted to honor Samuel McCrea Cavert, secretary of the Federal Council of Churches. He was roundly applauded when he reminded the delegates of the leadership of the Federal Council in standing for religious liberty. Henry Smith Leiper was also cordially received when he told of the plans of the World Council of Churches.

Rule Against Women Clergy

The General Conference refused to extend full ministerial rights to women ministers, although approximately 40 out of the 900 memorials asked equal clerical rights for women. The committee on the ministry was not prepared to have their present status, which is that of "local preacher," raised. Mrs. J. D. Bragg, president of the women's division of Christian service, was among those who took the floor to argue for the proposed change. The measure might have had a better chance of approval had the women who spoke on it been united.

The General Conference voted on its final day for total wartime prohibition. Significantly, the petition was directed at President Roosevelt rather than at Congress. References to the administration were generally unfriendly in tone. The conference voted approval of the War Relocation Authority but could not bring itself to do more than to endorse the "principle" underlying the Fair Employment Practices Committee and to ask for a better administration of those principles. It asked for work of more social significance for conscientious objectors and authorized such Methodist congregations as cared to do so to take collections for their support. To cover additional wartime needs, the General Conference voted to approve a drive for $25,000,000, beginning early in 1945 and to be completed in one year.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Bridge of San Luis Rey (UA) Lynn Bari, Nazimova, Akim Tamiroff. *Drama* about a peasant girl in 18th century Peru who wins fame, favor of viceroy as actress, is saved from death at falling bridge by childhood lover. All meaning and artistry of original novel have been lost in doctoring given story and in ponderous, clumsy, elaborately set handling. *Weary, dull, pointless.* M

Going My Way (Par.) *Drama* based on relationship between a young priest interested in juvenile reform projects and the crotchety old priest he has been sent to replace. A film *rich in warmly human characterizations*, notably that of Barry Fitzgerald as the old priest, presented with understanding and an appeal for unselfish endeavor, with pleasant musical interludes featuring Bing Crosby, Rise Stevens, opera star, and a boys' choir. M, Y

In Our Time (War.) Michael Chekhov, Victor Francen, Paul Henreid, Ida Lupino, Nazimova. *Drama* setting forth conflict between reactionary Polish aristocracy and ideas of peasant participation, against background of early nazi invasion. Although primarily a love story—that of young count and his energetic English working-girl wife—ideologies are quite effectively presented, while interpretations are real enough to provide a *moving* story. Unfortunate emphasis in early portions on drinking as effective release. M, Y

Tunisian Victory (British and American Service Film Units) *Documentary* made up of newsreels of the Allied invasion of Africa and events leading up to nazi expulsion, with animated maps to illustrate strategies. An hour-long recapitulation of news shots, many of which have previously appeared in individual newsreels, edited to give *coherent* overall picture of the final campaign in Africa. M, Y

BEST CURRENT FILMS

For Family: Happy Land, Lassie Come Home, Madame Curie, My Friend Flicka, Snow White and the Seven Dwarfs, This Is the Army, Thousands Cheer.

For Mature Audience: The City That Stopped Hitler, Claudia, Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, Holy Matrimony, Jeannie, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Watch on the Rhine.

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